



Something in plainness delivered to the beloved Seed, as it bubbled, or rise up through the earthen Vessel.

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NOW that which I long to see brought forth in this Nation is, that man may be one with the Lord in his work, and Christ to be heard in all things, whom God hath appointed, and not to leave undone what he commandeth, neither to get before he be heard, but to be still in their minds untill they hear him, then there would be no jealousies, fears, nor controversies, for God is not the Author of confusion but of peace, as in all the Churches of the Saints. And I am for unity, peace and Order, and not disorder, but it must be the Order of God, who doth all things both in heaven and in earth, according to the counsel of his own wise heart, and brings all things into peace and good Order, out of discord, where confusion is. The Mystery of Faith is held in a pure conscience, void of offence towards God and man, And the Unity of the Spirit stands not in any external thing, for that unity which stands so, their love will ebb and flow, which the spirit will break again, but the unity of the Spirit is a inviolable, unalterable, that which stands in the will, is soon broken, because the will is brittle, and is peevish and froward if it hath not its end, now the seed can be content to leave it unto God, which cryeth, not my will but thy will be done. And that there might be an universal love towards all, if there be but a desire or breathing after the life of innocency, and the life of righteousness, and wherein that they cannot come to us, that we may come to them, where the thing is not sinful, but to abstain from all appearance of evil: So therein shall we be as Saviours unto them, to judge the evil but love the good, and to bear the Ceremonies, or outward gestures; to reach unto the tender seed, yea to be one with them, so far as not to sin against God, till that be reached which is to be every ones Guide, Commander and Leader, And this the Lord hath opened unto me, that there might be an open way to come at the seed to reach the witness, in things that are nothing a Ceremonie or Circumstance in all these things to come unto people; to speak through them, as moved to the witness, keeping to the invisible power and heeding of that, wherein God is able to deliver and preserve,

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NOW that which I long to see brought forth in this Nation is, that man may be one with the Lord in his work, and Christ to be heard in all things, whom God hath appointed, and not to leave undone what he commandeth, neither to act before he be heard, but to be still in their minds untill they hear him, then there would be no jealousies, fears, nor controversies, for God is not the Author of confusion but of peace, as in all the Churches of the Saints. And I am for unity, peace and Order, and not disorder, but it must be the Order of God, who doth all things both in heaven and in earth, according to the counsel of his own wise heart, and brings all things into peace and good Order, out of discord, where confusion is. The Mystery of Faith is held in a pure conscience, void of offence towards God and man. And the Unity of the Spirit stands not in any external thing, for that unity which stands so; their love will ebb and flow, which the Spirit will break again, but the unity of the Spirit is a inviolable, unalterable, that which stands in the will, is soon broken, because the will is brittle, and is peevish and froward if it hath not its end, now the seed can be content to leave it unto God, which cryeth, not my will but thy will be done. And that there might be an universal love towards all, if there be but a desire or breathing after the life of innocency, and the life of righteousness, and wherein that they cannot come to us, that we may come to them, where the thing is not sinful, but to abstain from all appearance of evil: So therein shall we be as Saviours unto them, to judge the evil but love the good, and to bear the Ceremonies, or outward gestures; to reach unto the tender seed, yea to be one with them, so far as not to sin against God, till that be reached which is to be every ones Guide, Commander and Leader. And this the Lord hath opened unto me, that there might be an open way to come at the seed to reach the witness, in things that are nothing a Ceremonie or Circumstance in all these things to come unto people; to speak through them, as moved to the witness, keeping to the invisible power and heeding of that, wherein God is able to deliver and preserve,

and to awaken them therein again that are there fallen a sleep, or do not see beyond the visible signs, by hearing the living voice, whensoever he shall speak, And this is still in the way of God, so far as it is discovered by the light, for whatsoever maketh manifest is light, wherein the Lord will keep the sincere hearted soul, which desires no name in the Earth, but is willing to be accounted any thing, or nothing, so that Gods holy name and power may be exalted over all in every heart, and the creature abased low before him. As it is written

Tell the daughter of Zion.

Behold thy King cometh unto thee meek, and sitting upon an Asse, and a colt, the foal of an Asse, though it be smitten on all hands, yet it bears it all and suffers it, although it be smitten in the house of its friends, it grudgeth not, nor repineth: And note what was affected at that time, when he came in such a poor low despicable manner into *Jerusalem*, he driveth the buyers and sellers out of the Temple. For verily it is not a profession only or name shall live, but that which is of the nature, and hath of the image of God upon it, whatsoever is of man shall fall but that which is of God shall stand. Do you see any run out as you think in their imaginations, bear with it a while, and pray unto the Lord for the exalting his truth or what may be his mind or will, if the thing they speak or do, be of man it will come to nothing, but if it be of God it will stand, that none may be found fighters against God in this day of his appearance, as others have done in ages past under the name of hereticks, bad spirits, or scismaticks, and what not? Much I have had at times of this kind opened in me, which if the Lord draw me forth, and there be an ear to receive it, I may the more freely come forth, for the days are evil, and I desire to walk circumspectly, and not to give any just offence to any one, but I cannot call good evil, nor evil good, nor put darkness for light, nor light for darkness, but what I have seen and felt, that I do declare, if any receive my testimony, so, if not I shall not be angry with them, but leave it to the Lord who judgeth in righteousness but this know, to be one with the Lord in his Work and know the mind of the spirit, to be of the spirits mind, therein is life and peace, in it, but not out of it. For I do not find the spirit placing so much the safety or prosperity or, the standing of any man in the company of people or society without him, as in the faith within: As to say there is no standing for any out of the body of friends. And another writing speaks to the same purpose that out of the body there was no prosperity, or they could not prosper: When as the Apostle declareth by faith ye stand. And *David* saith blessed is the man he doth not speak of a Company, or mul-

multitude that walketh not in the counsel of the ungodly nor standeth in the way of sinners, nor sitteth in the seat of the scornful, but his delight is in the law of the Lord, and in his law doth he meditate day and night, and he shall be like a tree planted by the rivers of water that brings forth his fruit in his season, and whatsoever he doth, shall prosper, his lease also shall not wither : Upon hearing or reading of those expressions before mentioned it was brought to my remembrance the state of the holy men of old *Noah* was a preacher of righteousness in his Generation, and *Noah* walked with God, and we do not read of any other was with him, except his own Family, yet God saved him, and commanded him to come and all his house into the Ark, saying thee have I seen righteous before me in this Generation, whose eyes run to and fro throughout the whole earth still. And *Enoch* in his day he walked with God, and so doubtless was in a safe state; and what shall I say of *Abraham* in his day, the Lord appeared unto him and blest him, and *Daniel* in the captivity, and *Joseph* in *Egypt*, yet the Lord was with him, though he was alone; and though I am alone in this matter whereof I write, yet I believe the Lord is with me and bleseth me, So blessed is the man, &c. And the Church of *Rome* saith *EXTRA ECCLESIAM, NON EST SALUS*, That is, Out of the Church is no Salvation, and tell people they must believe as the Church believeth, but Christ was before their Church or *Rome* either, and he saith learn of me, and believe in the light that ye may be children of the light. And the holy men of God were and are saved by their own Faith, and not by others, that is inaplicite Faith, but the Faith that Christ is the Author of in me, that is the living Faith that I am to cleave unto for Salvation, and not other mens though they be of the same Faith, yet their oyle will not serve me, I must have it in my own lamp or vessel. And if that be thrown down which formerly was built up, and I have not faith in the thing, I do not know that I am a transgressor; Circumcision is nothing nor uncircumcision, but the keeping of the Commands of God, and the new creature availeth the other is nothing, any outward visible thing, though the life and power of God once appeared therein, and brings it not up again, but draws off from it, yet if he doth appear therein, it is but an external sign, shadow or form, which is no farther to be heeded then as bowed thereunto by the Spirit; as kneeling is a signe or token of reverence, and the putting off the hat a signe or token of humilitie, but not the thing it self or substance, the humility of Spirit is

all, and that soul that yeilds obedience daily to what it knows, or is of God made manifest to it, is in the fear and is in the reverence, in the substantial part, of what the other represents. And this is not self exaltation or being of *Corahs* spirit, to obey the Lord and keep his commandments and the evil way to hate and the forward mouth, for those that honour the Lord he will honour and exalt them above their opposers. And it is Gods prerogative to change or alter, set up or pluck down at his pleasure, that none may rest in any thing short of the substance or life it self of the thing, and whatsoever a man doth, it is his part to do it believingly, and in that he pleaseth God. And as I keep to the thing that maketh new, or the new creature I shall not plead for, or against any of the Signes or shadows among the Christians, more then among the Jews, any further then the Spirit in newness induceth me, for this is the all to come unto Christ all and in all, then I am nothing, neither is the creature to be any thing in it self, if Christ be all; then the shadows must fall, where the substance is enjoyed; If he be all in the Jew and Gentile, then he is to be looked at, and not the signes nor the shadows, and his permission or command who suffers things to be, and doth all things in heaven and in earth according to his own good will and pleasure, onely he asketh the heart, a willing and obedient heart, and here is the one thing necessary, many things are not necessary but cumbersome and burthen-some

And that of the Apostle, he could not stand its like in the same external form to the Jews as he did to the Gentiles, nor to the Gentiles, as he did to the Jews, to please them, but one might have been displeased, but his condiscention took off any occasion of offence, he became all things that he might gain some, and yet the man the same as to God-ward giving none offence least the Gospel should be evil spoken off, for the power would crush down that which would take offence, so was hereby the better able to come within them to reach to his own, or to the Word in them which he said he preached, which word all people must hear that will live. The Word that shall live for ever, but the signes or the shadows, or the form wherein God once appeared he doth not say that shall live for ever. And it would be to little purpose for any to strive to perpetuate a thing which will wear out as if there were any validity or worth in that to make them the better Christians, it is the new heavens and the new Earth wherein righteousness dwelleth that remaineth, or is to remain, the other will wax old as a Garment, or that which man in the old nature is pleading for, it is the new that remaineth, and it is in the newness of Spirit we are to serve him, who is our life our strength our daily preserver, and it is by or through the
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renewings of the holy Ghost, whereby we are saved, through which the birth born of the spirit comes to live, the new birth without which it can neither live nor grow up.

So I questioned with them, to wit the Papists, how were they safe where uncleanness unrighteousness and drunkennes was, for that is shut out of the Kingdome. And so where there is respect of Persons, height of spirit, haughtines or wise in their own conceit, how can there be safety or prosperity, which would confine the Lord, or tye him as it were, to a tabernacle, or certain number of men whom the heaven of heavens cannot contain? and such onely to be righteous, when as the Apostle saith, be not wise in your own conceits but condescend to men of low estate, and in every Nation he that feareth God and worketh righteousness is accepted of him. So that those that would limit the holy one or confine him to a tabernacle, and that there must be safety among such and no more, may it not be jult with the holy Lord God to leave them, and pitch his tent among others universally, that it may appear there is safety where he wil be or manifest himself, as he did his tabernacle which he planted in *Shilo*? and the Lord is come down to men of every Nation, in all professions that fear him and work righteousness, that his people may come down more to them in the signs and shadows, not for the shadows sake, but for the seed sake, and the Lords sake who hath visited them. And this to be sure, amongst all where there is most of the true knowledg and true learning, there will be most of the humililty meekness and love, Christ is a pattern and example to us, who hath said as I have kept my Fathers Commandment and abide in his love, so shall ye abide in my love, if ye keep my commandments, who was obedient unto death, even the death of the Cross, that is in doing the will of his Father, whose love is such that it passeth knowledg, should man then be so straitned in his love, who hath vouchsafed to condescend unto mankind in their low condition, and not rejected them? whose tender mercies are over all his works. And so whom the Lord owns I may own, and every one may own, as being one with him in spirit, for he that is joined to the Lord is one spirit, and the Saints had the mind of Christ, and not to leave or forsake any, because of such a profession, but to have unity with the good, the plain dealing, honesty sincerity and uprightness in them, and to bear testimony against the evil (as moved of the Lord) in them or what people soever, and so to be for the Lord, and neither for the one or the other people, no farther then the spirit unites or enjoyns. For the gathering is unto the Lord, the whole flock or race of mankind, into one entire body, life, love spirit and not for any to appropriate or arrogate to themselves a priviledge above others

others, seeing God is no respector of persons, for if thou do well shalt thou not be accepted, if not, sin lies at the door. And why may it not be as easie with God to keep man, or for a man or people to be kept entire and single unto him in all or any profession (that in themselves are not sinful) as for a man to be kept in the world trading buying and selling, for people in their worship (if at any time) their spirits are more bowed then at other times; and in a brotherly way I reason out things, and offer you my advice in what I have received, if any know better or see further and that from the Lord I would willingly hear them, for men should friendly confer together and offer one another their gifts and knowledg in love, and try things one with another, and hold that which is good, and friendly instruct one another, and not so stand in their own opinion, as if they could not erre, seeing we have a mighty enemy aga inst us, (the old Serpent the Devil) who suddenly brings strange immaginations into mans thoughts, and maketh men insu t; whence Sects and Scisms exist, Was the saying of one, which I take notice of in this place. And all strive in Religion or about the divine will whereby men despise one another cometh from selfishness, op self immag nation, that one man comprehendeth the image of another, viz. his thoughts and yet cannot rightly apprehend them; Where one man sets himself in the thoughts and mind of another, and brings that which is his his own thereinto, and compelleth that which is anothers into his meaning and forcibly sets himself aloft in the thoughts and mind of another, and holdeth them for his proper own, and will make a shew therewith, and there he domineers in and over the thoughts and minds of others. But a true man inclineth himself to his original (which is the word of God) and forsaketh all images, and desireth no self imagining of his understanding, except what God will frame and speak with and through him, and despiseth none but onely distinguisheth the true from the false the good from the evil, and teacheth the truth with divine and powerful out-flowings and will, for against cert in which trusted in themselves and despised others, Christ gave forth a parable, two men went up to pray the one a *Publican* and the other a *Pharisee*, the *Pharisee* stood and justified himself, but the *Publican* stood afar off saying God be merciful unto me a sinner, now here is Christs judgment of them, the latter went down to his house justified rather then the other, for every one that exalteth himself shal be abased and he that humbleth himself shall be exalted. And speaking further that the love of Christ groweth in the true life of man, and penetratch through the life as fire doth through iron; Not that such power stood in mans life, that it could receive the substance of God in its own power and vertue, No, it is given him of grace (or

(or introduced by Christ) as the Sun of its own will giveth it self to the herb, and the herb cannot therefore say I am the sun, because the Sun worketh in it, so also can man not say I am Christ, because that Christ dwelleth and worketh in him, as in his expresse image. But the Creature is the passive, wherein the Creator dwelleth and worketh for so as saith the Apostle we are all the sons of God by faith in Christ Jesus. And here let me ask a question, Christ the seed of God being come up in male or female, then which is greatest? or the holy birth being born, begotten with the word of truth? and so all being brought one among another, where there is most of meekness love and humility there is most of God and most of Christ, and that will prevail, for it is not hardheartedness, false accusing nor evil speaking, or envie that shall prevail, neither is that state safe or prosperous; for two men of two different forms the one hath enmity in his heart arising against another or hatred, when as the Apostle saith he that hates his brother is a murderer, and no murderer hath eternal life, which thing is to be seen in the highest form; another in a degree below him in profession walks in humility of mind, honesty and plain heartedness, whether of these two is to be united unto, or owned to be a friend, he is my neighbour that sheweth compassion unto me, and that is my friend that doth me good, and not hurt. But the Lord is exalting his Son over all I verily believe, yet because he cometh not in mans way or form therefore he cannot be received, the same that ever was, but happy are they that wait upon him in his own way in the light, and blessed is he who-soever shall not be offended in the son; and this is another thing for us to mind, not so much to be eyeing man as the Lord in all his dispensations, for if the Supream or chief ruler of a Nation be made to afflict or bring a people under, not so much to look at him, as the hand that brings it to pass, and then to rejoyce when we fall into divers tryals; or if he should favour a people or countenance them, then to keep low, and that Spirit is the creeping Spirit that creeps up high into pride and loftiness one above another; which came in when the fear of the Lord was not stood in, and the low watchful spirit as first appeared when flesh was abased, and the spirit alone exalted, which brought in a great stillness upon all flesh, and silence, but now the loud and clamorous thing in many is apt to get up, which is not afraid to speak evil. Remember the closure of the Apokle in his Epistle, little children keep your selves from Idols, Amen.

So the Lord God everlasting open every understanding and keep all clear to himself.

M. T.

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Postscript.

THere is a generation that calleth themselves righteous and yet are not purged from their iniquity, but are apt to speak evil of men calling them Ranters, and the like, which was the name the rude Multitude called at the first. And other such unsavory speeches. For am I so to speak that nothing may proceed out of my mouth, but that which tends to edification, then is that edification is such language as this? Did ever the spirit of the Lord call so? or the Scriptures bear Testimony of such names? But saith indeed if they have called the Master of the house Belzebub, how much more shall they call them of his household? But the Christ like spirit will at last overturn these names and denominations, which doth good unto all, and speaks evil of no man, nor upbraiderh, and him I call a Christian, which speaks and acts according as the spirit of Christ pisseth it self forth in him, there is none a Christian unless Christ lives and works in him, as himself said, without me, you can do nothing; and all gatherings out of this spirit will be scattered abroad and come to nothing; therefore happy are the people that have made the Lord their rock, their fortress and their refuge, that have the bond of their spirits to Godward, in what they do.

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